

TABERNACLE PULPIT.

TALMAGE PREACHES ON THE RELIGIOUS REVIVAL.

An Answer to the Charge that Christianity is On the Decline—Measuring Infidelity—Christianity is Civilization.

BROOKLYN, N. Y., March 18.—In the Tabernacle today, Rev. Dr. Talmage preached a most eloquent and characteristically vigorous sermon in refutation of the oft-renewed assertion of the enemies of religion that Christianity is retrograding and the Bible losing its hold upon the hearts and consciences of men. The subject of the discourse as announced was "From Conquest to Conquest," the text being taken from Amos 9: 13: "Behold the days come, saith the Lord, that the plowman shall overtake the reaper."

Picture of a tropical clime with a season so propitious that the harvest reaches clear over to the planting time and the swarthy husbandman stings the stalks in the thick grain almost feels the breath of the horses on his shoulders, the horses hitched to the plow preparing for a new crop. "Behold the days come, saith the Lord, that the plowman shall overtake the reaper." When is that? That is now. That is this day when hardly have you done reaping one harvest before the plowman is getting ready for another.

I know that many declare that Christianity has collapsed, that the Bible is an obsolete book, that the Christian church is on the retreat. I will here and now show that the opposite of that is true.

An Ararat guide was leading a French infidel across a desert, and ever and anon the Ararat guide would get down in the sand and pray to the Lord. It disgusted the French infidel, and after awhile as the Arab got up from one of his prayers the infidel said: "How do you know there isn't God?" and the Arab guide said: "How do I know that a man and a camel passed along our trail last night? I know it by the footprints in the sand. And you want to know how I know whether there is any God. Look at that sunset, is that the footprint of a man?" And by the same process you and I have come to understand that this book is the footprint of a God.

But now let us see whether the Bible is a test of a man's almanac. Let us see whether the church of God is in a still more recent, minkies, canteens and universities showing all the way. The great English ulsterman Sharpe Turner, a man of vast learning and of great accuracy, not a clergyman, but an attorney, as well as a historian, gives this overwhelming statistic in regard to Christianity and in regard to the number of Christians in the different centuries. In the first century, 200,000 Christians; in the second century, 2,000,000 Christians; in the third century, 5,000,000 Christians; in the fourth century, 10,000,000 Christians; in the fifth century, 15,000,000 Christians; in the sixth century, 20,000,000 Christians; in the seventh century, 25,000,000 Christians; in the eighth century, 30,000,000 Christians; in the ninth century, 40,000,000 Christians; in the tenth century, 50,000,000 Christians; in the eleventh century, 55,000,000 Christians; in the twelfth century, 60,000,000 Christians; in the thirteenth century, 55,000,000 Christians; in the fourteenth century, 80,000,000 Christians; in the fifteenth century, 100,000,000 Christians; in the sixteenth century, 125,000,000 Christians; in the seventeenth century, 150,000,000 Christians; in the eighteenth century, 200,000,000 Christians—a decadence, as you observe, in only one century, and more than made up in the following centuries while it is the usual computation that there will be, when the record of the nineteenth century is made up at least 300,000,000 Christians. Poor Christianity! what a pity it has no friends. How lonesome it must be! Who will take it out of the poorhouse? Poor Christianity! Three hundred millions in one century! In a few weeks of the year 1882, 500,000 copies of the New Testament distributed. Why, the earth is like an old castle with twenty gates and a park of artillery ready to thunder down every gate. Lay aside all Christendom and see how heathendom is being surrounded and overwhelmed and smothered by this all-conquering gospel. At the beginning of this century there were only 150 missionaries; now there are 25,000 missionaries and native helpers and evangelists. At the beginning of this century there were only 30,000 heathen converts; now there are 1,500,000 converts from heathendom. There is not a sea coast on the planet but the battery of the gospel is planted and ready to march on, north, south, east, west. You all know that the chief work of an army is to plant the batteries. It may take many days to plant the batteries, and they may do all their work in ten minutes. These batteries are being planted all along the sea coasts and in all nations. It may take good while to plant them, and they may do all their work in one day. They will. Nations are to be born in one day. But just come back to Christendom and recognize the fact that during the last ten years as many people have connected themselves with evangelical churches as connected themselves with the churches in the first fifty years of this century.

So Christianity is falling back and the Bible, they say, is becoming an obsolete book. I go into a court, and wherever I find a judge's bench or a clerk's desk, I find a Bible. Upon what book could there be uttered the solemnity of an oath? What book is apt to be put in the trunk of the young man as he leaves for city life? The

Bible. What shall I find in nine out of every ten homes in Brooklyn? The Bible. In nine out of every ten homes in Christendom? The Bible. Voltaire wrote the prophecy that the Bible in the nineteenth century would become extinct. The century is nearly gone and as there have been more Bibles published in the latter part of the century than in the former part of the century, do you think the Bible will become extinct in the next six years? I have to tell you that the room in which Voltaire wrote that prophecy was long ago was crowded from floor to ceiling with Bibles from Switzerland. Suppose the congress of the United States should pass a law that there should be no more Bibles printed in America and no more Bibles sold. If there are 40,000,000 grown people in the United States, there would be 40,000,000 people in an army to put down such a law and defend their right to read the Bible. But suppose the congress of the United States should make a law against the reading of the publication of any other book. How many people would go out on such a crusade? Could you get 40,000,000 people to go out and risk their lives in defense of Shakespeare's tragedies, or Goldsmith's history of England? You know that there are a thousand men who would die in defense of this book where there is not more than one man who would die in defense of any other book. You try to insult my common sense by telling me the Bible is fading out from the world. It is the most popular book of the century. How do I know it? I know it just as I know in regard to other books. How many volumes of that book are published? Well, you say, five thousand. How many copies of that book are published? A hundred thousand. Which is the more popular? Why of course the one that has a hundred thousand circulation. And if this book has more copies abroad in the world, if there are five times as many Bibles abroad as any other book, does not that show you that the most popular book on the planet to-day is the Word of God?

"Oh," say people, "the church is a collection of hypocrites, and it is losing its power and it is fading out from the world." Is it? A bishop of the Methodist church told me that that denomination averages two new converts every day of the year. There are at least fifteen hundred non-Christian churches built in America every year. Does that look as though the church were fading out, as though the church were a defunct institution? Which institution stands nearest the hearts of the people of America to-day? I do not care in what village or in what city, or what neighborhood you go. Which institution is it? Is it the post-office? Is it the hotel? Is it the lecture hall? All, you know, it is not. You know that the institution which stands nearest the hearts of the American people is the Christian church. If you have ever seen a church burn down, you have seen thousands of people standing and looking at people who never go into a church—the tears raining down their cheeks. The whole story is told.

You may talk about the church being a collection of hypocrites, but when the dysphemist sweeps your children off, whom do you send for? The postmaster? the attorney-general? the hotel keeper? "Aideman"? No, you send for a minister of this little religion. And if you have not a room in your house for the obsequies, what building do you select? Do you say, "Give me the finest room in the hotel?" Do you say, "Give me a theater?" Do you say, "Give me a place in that public building, where I can lay my dead for a little while until we say a prayer over it?" No, you say, "Give us the house of God." And if there is a song to be sung at the obsequies, what do you want? What does anybody want? The Marsellaise hymn, "God Save the Queen!" Our own grand national air? No. They want the hymn with which they sang their old Christian mother into her last sleep, or they want sing the Sabath school hymn which their little girl sang the last Sabbath afternoon she was out before she yet that awful sickness which broke your heart. I appeal to your common sense. You know the most endearing institution on earth, the most popular institution on earth to-day, is the church of the Lord Jesus Christ.

The infidels say: "Infidelity shows its success from the fact that it is everywhere accepted, and it can say what it will." Why my friends, infidelity is not had so blatant in our day as it was in the days of our fathers. Do you know that in the days of our fathers there were produced infidels in public authority and they could get into political positions. Let a man today declare himself infidel to the Christian religion and what city wants him for mayor, what state wants him for governor and what nation wants him for president or for king? Let a man openly proclaim himself the enemy of our glorious Christianity and he can not get a majority of votes in any state, in any city, in any country, in any ward of America.

Do you think that such a cause could be enacted now as was enacted in the days of Robespierre, when a shameless woman was elevated as a goddess and was carried in a golden chair to a cathedral where incense was burned to her and people bowed down before her as a divine being, she taking the place of the Bible and God Almighty, while in the corridors of that cathedral were enacted such scenes of drunkenness and debauchery and obscenity as have never been witnessed? Do you believe such a thing could possibly occur in Christendom to-day? No, sir. The police, whether of Paris or New York, would swoop on it. I know infidelity makes a good deal of talk in our day. It is on the principle that if

a man jump overboard from a Cunard steamer he makes more excitement than all the five hundred people that stay on the decks. But the fact that he jumps overboard—does that stop the ship? Does that wreck the five hundred passengers? It makes great excitement when a man jumps from the lecturing platform, or from the pulpit, into infidelity; but does that keep the Bible and the church from carrying their millions of passengers into the skies?

They say, these men, that science is overcoming religion in our day. They look through the spectacles of the infidel scientists and they say: "It is impossible that this book can be true; people are finding it out; the Bible has got to go overboard; science is going to throw it overboard." Do you believe that the Bible account of the origin of life will be overthrown by infidel scientists who have fifty different theories about the origin of life? If they should come up in solid phalanx, all agreeing on one sentiment and one theory, perhaps Christianity might be damaged; but there are not so many differences of opinion inside the church as outside the church. People used to say, "there are so many different denominations of Christians—that shows there is nothing in religion." I have to tell you that the two or three or four radical doctrines of the Christian religion. They are unanimous in regard to Jesus Christ, and they are unanimous in regard to the divinity of the scriptures. How is it on the other side? All split up, you can not find two of them alike. Oh, it makes me sick to see these literary fops going along with a copy of Darwin under one arm and a case of transfixed grasshoppers and butterflies under the other arm, telling about the "survival of the fittest," and Huxley's protoplasm, and the nebular hypothesis. The fact is, that some naturalists just as soon as they find out the difference between the feelings of a wasp and the heart of a beetle, begin to patronize the Almighty; while Agassiz, glorious Agassiz, who never made any pretension to being a Christian, paws with his feet on the doctrine of evolution, and says: "I see that many of the naturalists of our day are adopting facts which do not bear observation, or have not passed under observation."

These men warring against each other: Darwin warring against Lamarc, Wallace warring against Cope, even Herschel denouncing Ferguson. They do not agree about anything. They do not agree on embryology, do not agree on the gradation of the species. What do they agree on? Herschel writes a whole chapter on the errors of astronomy. In this declares that the moon was not put in the right place. He says that if it had been put four times farther from the earth than it is now, there would be more harmony in the universe; but Lvoville comes up just in time to prove that the moon was put to the right place. How many colors woven into the light? Seven, says Isaac Newton. This says David Brewster. How high is the Aurora Borealis? Two and a half miles, says Liss, one hundred and sixty-eight miles, says Twining. How far is the sun from the earth? Seventy-six million miles, says Liss. Eighty-two million miles, says Humboldt. Ninety million miles, says Henderson. One hundred and four million miles, says Mayer. Only a little difference of twenty-eight million miles! All split up among themselves—not agreeing on anything. They come and say that the churches of Jesus Christ are divided on the great doctrines. All unite they are. In Jesus Christ, in the divinity of the scriptures; while they come up and propose to render their verdict, no two of them agree on that verdict. "Gentlemen of the jury, have you agreed on a verdict?" asks the court or the clerk of the jury as they come in after having spent the whole night in deliberating. If the jury say, "Yes, we have agreed," the verdict is recorded, but suppose one of the jurymen says, "I think the man was guilty of murder," and another says, "I think he was guilty of manslaughter in the second degree," and another man says, "I think he was guilty of assault and battery with intent to kill," the judge would say, "Go back to your room and bring in a verdict; agree on something; that is no good." The infidels say: "Infidelity shows its success from the fact that it is everywhere accepted, and it can say what it will."

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They have utterly exhausted the cartridge-boxes. They have not in the last twenty years advanced one new idea. They have utterly exhausted their ammunition in the battle against the church and against the scriptures while the sword of the Lord Almighty is as keen as it ever was.

CATHOLICS ATTACKED.

Some Sensational Statements Made by Dr. Peters in New York.

New York, March 19.—The sermon last night of Rev. Madison C. Peters, at the Bloomingdale Reformed church was devoted to an attack on the Roman Catholic church, particularly its influence in the government at Washington. The preacher had letters stating that nuns are permitted to go through all the departments on begging missions, and even to stand by when the clerks receive their pay and solicit contributions, and that the Catholic influences are prevalent in all the departments. In matters of appointment, promotions and to dismissal and pay. Numerous instances were cited in which Protestants were discriminated against in favor of Catholics. The speaker said:

"The Mormons and the Romanists are the only religionists that have ever maintained bureaus at Washington for lobbying in the interest of their churches.

"I have reliable men at work in Washington and will have still more facts. So far I have dealt with generalities, look out for specifications soon."

CO-OPERATIVE COLONY.

Enjoying All the Necessaries of Life at First Cost.

CHICAGO, March 19.—About 600 people of this city have banded themselves together for the purpose of organizing a colony on the co-operative plan by means of which the members can enjoy the necessities of life at first cost.

The colony will have its own lumber and manufacturing whatever may be required. Women will be required to devote their time to the moral and physical training of their children and others under their charge. In-store agricultural and manufacturing colonies will be established in every state of the union. John H. Copeland, late of

Chicago, is the leader of the organization.

Da Gama Sails.

Buenos Ayres, March 19.—Admiral Da Gama and his officers will be conveyed to this port by the Portuguese corvette Minas. President Petrone has ordered the Brazilian minister at Buenos Ayres to demand that the government of the Argentine Republic consider Admiral Da Gama and his officers as pirates and not allow them to disembark.

Lightning's Work.

Owensboro, Ky., March 19.—John Kopp, a wealthy stockman, lost a splendidly equipped stock barn and valuable race horses by fire yesterday lightning struck the barn on which there were five lightning rods. The building and contents were in ashes in thirty minutes. The loss is over \$20,000, with no insurance excepting on a piling mare.

Buildings Captured.

Pearl, Ind., March 19.—The mystery surrounding the incendiary fires in this city for the past two months, by which thousands of dollars' worth of property has been destroyed, was solved last night. William Koob and John Gould, about 20 years old each, were discovered setting fire to a large building in the business portion of town. They confessed to having set the other fires.

Great Anti-Lords Demonstration.

LONDON, March 19.—An impressive demonstration to protest against the action of the house of lords in rejecting the employers' liability bill was held in Hyde park yesterday. It is estimated 80,000 persons were in attendance. There were two platforms, one in the park, from which the speakers addressed the assembled throng.

Against the Seigniorage Bill.

NEW YORK, March 19.—A special meeting of the chamber of commerce will be held to-morrow "to take measures to urge the president to use his constitutional power in order to prevent the so-called seigniorage bill, which has just passed both houses of congress, from becoming a law."

Took His Last Header.

SAN FRANCISCO, March 19.—Joseph Lenzenmark, the champion high diver of the world, will probably never take another header. Yesterday as he was about to make a seventy foot jump from a tower into the ocean, he leaped with a severe hemorrhage of the stomach and lies in a critical condition.

Denver's Union Depot Burned.

DENVER, Colo., March 19.—The hand-union depot, covering the two blocks from Sixteenth street to Eighteenth street, was burned in the early hours yesterday morning. The loss is estimated at \$25,000.

Gone With the Funds.

NEW YORK, March 19.—Silas P. Sechrist, manager of the Railway Equipment and Publication company, has been missing since February 21 and with him it is alleged has disappeared nearly \$100,000 of the company's funds.

Bank Officers Arrested.

EXCELSIOR SPRINGS, Mo., March 19.—The failure of the Bank of Excelsior Springs last Monday, has resulted in the arrest of E. C. McElroy, president; Dr. S. R. Keith, vice president and C. L. Cravens, cashier of the defunct

HOUR VERSUS THE FLIXERS.

A Topeka correspondent has sent an article to the St. Louis Republic, declaring that the editor of the STATE JOURNAL is a candidate for the office of state printer, and that it is political gossip that Hoch and MacLennan have entered into the strongest deal yet effected in Kansas, and that it means nothing less than the capture of the governorship and state printership, the two best offices in the state." The article goes on to say:

"In his letter announcing his candidacy Hoch says it is time for the Republican party to repudiate the men who go about seeking the high and exalted office of governor. He declares with emphasis that if he is nominated and elected he will not pledge a single man a position for his influence and support. He especially denounces the business of "fixing up combines" and insists that such work in the past was the cause of Republican downfall in Kansas. Hardly had his announcement been made when charges of deals and combines were laid against the Marion county statesman, which, if true, mark him as a very slick political manipulator.

"While J. R. Hudson, editor of the Topeka Capital, was Hoch's strongest competitor for state printer, and while Hudson at first smiled over the fact that he was getting a very troublesome man out of the way through Hoch's change of base, he now realizes that his troubles are multiplying and that Hoch's departure from the priesthood fight brings to the front another candidate in the person of Frank D. MacLennan, editor of the Topeka State Journal.

"It is political gossip that Hoch is a political grouch and that he is not wanted to be a candidate for any office this year. Jerry Simpson is anxious that Col. Harris should retire from Congress, as that would give him an opportunity to be a candidate for congressman at large instead of from the Seventh district. Jerry has good reason for wanting to be a candidate for congressman at large.

"Hoch's political grouch is that he is not wanted to be a candidate for governor. He and MacLennan have entered into the strongest deal yet effected in Kansas, and that means nothing less than the capture of the governorship and state printership, the two best offices in the state."

"These rumors are based on the earnings of the JOURNAL, which is getting Hoch. As the talk runs, Hoch is to help make MacLennan state printer and in return the STATE JOURNAL is to try to pull Hoch through for governor. The politicians now say that Hoch was extremely busy in making this deal, and within twenty-four hours issued an address declaring against combines and trades. Using language of one end, "she throws sand in their eyes," meaning it is largely political.

"Hoch's candidacy will make the campaign more interesting. Until he announced himself Major Merrill had it all his own way."

Now for the facts: Mr. MacLennan has never been a candidate for any office and is not now. Neither is he in any combination with Ed Hoch or any one else looking to any candidate. He has no ambition to be state printer, and in order that Mr. Hoch's race for the office of governor may not be handicapped by any charge of "fixing" or "combining," Mr. MacLennan desires to say emphatically, that under no circumstances whatever would he be a candidate, and he desires to go further and be put on record as saying that he would not accept the state printership if it were given to him by the only "combine" which should have the place at its disposal, namely the combination of the state central committee and the state legislature.

The plan of the executive committee to call the state convention by May 1 in advance of all other state conventions meets with favor in the